The Brethren Evangelist
PUBLISHED WEEKLY AT
The Brethren Publishing House,
ASHLAND, OHIO.

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The Editor and Assistant Editor hold themselves responsible only for what appears over their own signatures, the duties of acting editor resting upon the manager of the Publishing House.

Terms of Subscription.

One Copy one year,	1.50
One Copy six month,	.75
One Copy four months,	.50

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THE BRETHREN PUB. HOUSE,
ASHLAND, Ashland Co., OHIO

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ASHLAND, Ohio, Aug. 15, 1888.

The University Constitution.

The attention of all is directed to the University constitution. Read it and know what is to be done. Then send your contributions and subscriptions to Eld. Josiah Keim, Louisville, Ohio.

All things are now ready, and let there be a hearty response.

The Special Covering.

I am so glad that there is a disposition to investigate and discuss the doctrine and practice of the church. Where this is done in a true Christian spirit, nothing but good can be the result. All taking part in these discussions should remember that the truth is of more importance than the adoption of some private interpretation. Let the great object of our religious service be to carry out to the best of our ability the great will of God as revealed to us in his Word. Therefore we must use the reason and intellect God has given us to enter into the depths of the spirit of the gospel.

We pray that the "Will of God be done on earth as it is done in heaven." Then the question insinuates itself. How is it done in heaven? We cannot answer this completely, but we can in part. It is done heartily. It is done continually. It is done unitedly. And it is done intelligently. This should be the character of our worship here. Whatever we do should be done with a motive. God addresses us as intelligent beings, therefore we must respond as such. We are not mere machines, but what we do must have an object and design.

Then when we are investigating God's will, let us have the highest object. We should not be afraid of discussion. Neither should we believe that all is going wrong because our individual ideas are not accepted. Theories are easy to form, and we can make them appear beautiful and even plausible, but the question is, are they in full accord with the Word of God?

We have taken our stand before the world as Progressive Christians, then we need to reach out and push forward to a continual nearness to the Divine will.

The old Brethren of the last century did not consider that they dared lay down any particular course of practice as infallible, for fear that those coming after them may have a deeper and better understanding of the gospel, that would come nearer fulfilling the will of God. They were truly progressive. So let us investigate prayerfully, having only the honor and glory of God at heart. To struggle and contend for anything because it is an old usage or custom should not be our object. Let all old usages and customs go, if there is anything in them that does not accord with His Word.

To these sentiments, no doubt we can have ten thousand amens.

Bro. Beer very mildly hints at the practice of the special covering of the sisters, and admonishes all to be careful in what they say. So then let us be very cautious lest we do more harm than good. But with an honest desire to arrive at truth there is not much fear of harm.

The passage of scripture from which the church claims authority for this practice is hard to understand, and it may be beyond our comprehension and reach. I will admit that I am far from comprehending some of the expressions of Paul. And is this any wonder? for even Peter says, (2 Peter 3:16,) that, "in which (Paul's Epistles) are some things hard to be understood." If this was Peter's decision then we are excusable.

But in the first place, I do not want it to be concluded that I am opposed to the sister's wearing a special covering at any time. I am not. But I think we must be careful lest we impose upon others as a doctrine and practice of the church that which cannot be fully substantiated by the gospel. It is one of the subjects that requires double caution.

At the very commencement I will state my belief that it is a matter of individual conscience. But to teach that the sister's must wear, as a religious ordinance, a special covering, is going beyond our prerogative.

At this writing I will merely throw out a few suggestions.

1. The chapter from which this authority is taken was written to a particular church—the Corinthian, no doubt to remedy an evil that would prove harmful to the church. Nowhere else is the subject mentioned.

2. Did not Jesus give the church all the instruction, advice and commands necessary to the salvation of mankind? Yet we find not a word from the Master on the subject. Surely a matter of such importance as man has made this, would not have been omitted.

3. If it had not been for the particular circumstance which called out this advice to the Corinthian church, we, of the 19th century, would have been in total ignorance of this matter.

4. The apostles, according to their assertions in numerous places, preached only the doctrines of Lord Jesus. Then how shall we take this?

So far as trying to account for this passage, I can only do so from a very limited standpoint. A few facts may help us, although we are far from explaining some of the difficult sayings in this passage.

Corinth, in its worst days was one of the wickedest cities of its time.

The people had become so degraded that even the women had unsexed themselves. They had become masculine and even some so far forgot themselves that they took part in the public games.

It was the universal custom of the women of the East to wear a long veil to hide their faces from the public gaze. These veils contained two holes through which they looked. This was the eastern badge of womanhood.

Here in Corinth they had become so masculine that they discarded their veils; and the more bold and lewd even cut their hair short, the last remaining badge of their sex.

This practice of discarding the veil (not the cap) became so common that it was not considered the disgrace it once was.

Is it any wonder, that when a church was established here, that Paul should appeal to the sister not to fall into this unwomanly custom of abandoning that which was considered a badge of modesty and chastity, and fall into a practice which in the East was considered a disgrace, and thus bring the church into contempt?

If then the veil was a badge of chastity and respectability, he can only be eulogized for his boldness in condemning a practice that was considered degrading.

We must not forget that the veil was a covering for the face. It reached all over the head and down in front. I have in my travels seen thousands of them.

We can thus partially understand the expression of 1 Cor. 11:15, "for her hair is given to her for a coving." The long hair of the woman combed down in front, is the exact counterpart of the veil. So Paul argues the necessity of a veil. Nature teaches this, said Paul.

Then so far as our modern idea of a "covering" that comes down to us from the old church, it is far from coming up to the veil of the East referred to by Paul.

The 10th verse, "For this cause ought the woman to have power on her head because of the angels," is hard to interpret. Let us not have any guess work about it Brethren. Your theories may sound right to you, but we cannot expect others to accept them as gospel.

The "established usages and practices of the church" is no argument to those who seek for truth and gospel.

While on the subject I will refer to one more thought.

God, at the beginning, created man and woman equal. Their privileges were the same.

As the world degenerated man made woman a slave. The veil at first was a badge of her inferiority and subjection to man.

After a while the badge of her subjection became an ornament, until it was looked upon as a badge of civilization and even an ornament of her sex.

This was the case with other things. The rings in the nose and ears, and bands on wrists were at first badges of servitude, but eventually they became ornaments and were badges of civilization.

When Jesus came, he desired to restore woman to her proper place as the equal of man. See how he elevated her. He found that which had now become the established custom and usage of the civilized world—the wearing of the veil. He did not condemn it, neither did he give it his sanction. But as Christianity advanced and controlled the actions of the people, these badges of a former degradation would disappear.

Now in all candor, brethren, where do we find God imposing upon either sex in religious services, that which is not required from the other?

So far as my individual likes and dislikes are concerned, I was raised in a country where the cap was the general custom. And, from constant association, one would naturally look upon them as a necessary part of feminine attire. But to insist upon this as an essential part religious worship is something else.

I believe that there should be perfect freedom in this. And that none should be condemned for wearing that which they consider necessary. But to enforce or even advocate it as a church ordinance is going further than the ministers of the gospel should and the gospel justifies.

Let us not forget Paul's closing remark, "But if any man seem to be contentious, we have no such custom neither the churches of God."

In building up the church of Jesus, we must have our feet firmly planted on his Word.

EDWARD MASON.

EDITORIAL NOTES.

We are in receipt of the twelfth annual catalogue of the Normal College, of Huntingdon, Pa. From it we learn that the enrollment for last year was 259. This institution, after a long struggle, is now solidly established. We notice that nothing is said about who shall be Eld. Quinter's successor.

Bro. Bashor is reveling in criticisms this week. He seems to have forgotten that we are "*little children*" together. If God is half as exacting toward us as we are toward one another, and some are of this paper, there are very few of the members of the Brethren church who will set a foot inside the heavenly city,—the New Jerusalem. We tried, in the past, to mould a paper after our own conception, somewhat, and there was a great cry of complaint about so little original matter. Our brethren went to writing and they expected that what they wrote should be published as they worte it, as our esteemed brother does. "Please insert the 'Notes of Warning' I sent in last week precisely as written." We are pleased to do it, certainly, and gladly

If the paper is faulty, make it right. Get yourselves right brethren, and you will see less occasion to load down the management of this paper with blame.

"A little nonsense now and then,
Is relished by the wisest men."

But the church paper should not be used to secure it.

We were sick long ago. In this the poets words might apply:

Vice is a monster of so frightful mien,
That to be hated needs but to be seen.
But seen too oft', familiar to her face,
We first endure, then pity, then embrace.

St. Paul commands that we should leave the principles of the doctrine of Christ,—the laying of the foundation of repentance from dead works and faith toward God, and the doctrine of baptism,—and go on to perfection.

Bro. E. L. Hildebrand left his field of labor in Indiana, on the 6th, and, no doubt, is now passing pleasant hours with "the folks at home."

"Keep the paper pure if the waste basket does groan," writes a worthy sister. It does groan sometimes, and others groan too. We might say, keep your hearts pure.

Our exchanges are devoting considerable attention to Sunday funerals, and the drift of opinion is against them. They interfere with Sabbath School work and church service, and are frequently made an occasion of unbecoming display. At least the funeral of the Christian should be plain. Jesus was taken by one man and quietly borne to his tomb on the evening of his death.

The Program of the Indiana State Convention appears in this issue. Now that the time and place is fixed, let there be an enthusiastic preparation for the event.

When Bro. B., becomes familiar with grammar and the writings of such men as Peter Schaff, he will not criticise "foot-washing" as he does.

Program of the Brethren State Convention for Indiana.

The Mission of the Church.—L. W. Ditch, Adam Massena.

2. Church Government.—J. H. Swihart, Daniel Miller.

3. Missionary Work and the Best Methods for its Extension.—W. W. Summers, W. Hamilton.

4. Best Methods of securing money for the necessary expenses of the local church.—J. W. Fitzgerald, S. P. Stevens.

5. The Prayer-meeting, and how to conduct it.—J. H. Palmer, Perry Early.

6. How to draw out lay-workers.—A. A. Cober, I. N. Miller.

7. The Minister.—J. M. Rittgers.

8. The Temperance Cause.—B. L. Gordan, J. L. Kimmel.

9. Education and our School.—W. C. Perry, G. W. Rench.

10. The Sabbath School.—(a) Its Mission. H. Helen Frame.

(b) Qualifications of the Superintendent.—Mrs. A. A. Cober.

(c) Qualifications of the Teacher.—Mrs. W. C. Perry.

(d) How to secure the best attendance.—W. L. Stahl.

The above subjects will be discussed by the persons whose names appear on the program, then each subject will be open for general discussion. The length of time for each speaker will be given on the formal program.

The Convention will be held at North Manchester, Sept. 26th, 27th. The committee chose North Manchester for two reasons. 1st, Because no other place had consented, as known, to take the convention, and 2nd, because it seemed to be the most central point of the Brotherhood in the State.

Let every worker come forward now and help to make an interesting and profitable convention, and also to effect a permanent State Sunday School organization together with a Ministerial organization.

J. M. RITTGERS.
W. W. SUMMERS.
E. L. HILDEBRAND. } Com.

From North Liberty.

At the request of the brethren I went to North Liberty on Sunday, Aug. 5th, and filled an appointment there in the morning and at Ankneytown in the evening. It has been nearly four years since I last preached for them—how time flies, yet that same feeling of friendship and love were manifested as of yore. Our services in the morning were fairly well attended, and at the close of our services I gave an invitation and one dear sister came forward and gave us her hand, and we believe to God her heart. At 3 p. m. we met at the water side where prayer was wont to be made, and where baptism was administered, after which we started for Ankneytown where a good congregation greeted us, and with a good prospect for others to unite with us in the near future.

They expect to hold a communion soon, when I have promised to meet with them again if not before that time.

ISAAC KILHEFNER.
Ashland, Ohio.